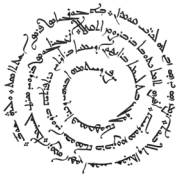
Jacob of Sarug's Homilies on the Resurrection



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Fascicle 5

Jacob of Sarug's Homilies on the Resurrection

Translated with Introduction by
Thomas Kollamparampil

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TABLE OF CONTENTS

Table of Contents v
List of Abreviations vii
I Homily on the Great Sunday of the Resurrection 1
Introduction 3
Outline 3
Summary 4
Text and Translation 5
Supplication for the Grace to Speak of the Lord's Victory 6
The Sunday of Resurrection: The Day of Light, Life and Renewal 6
The New Creation and Life in the Resurrection 12
The False Accusers and the Rejectors of the Truth 14
Sons of Light, the True Witnesses of the Resurrection 18
Mary Magdalene's Visit to the Tomb of the Lord 18
Simon and John, Holiness and Virginity, Running to the Tomb 20
The Exchange of 'the Garments of the Dead' for 'the Garments of Glory' 24
The Linen Clothes, a Sign to the Disciples and an Object of Fright for Death 26
The Victorious Resurrection of the Mighty One 28
The Believing Disciples as the Advocates of the Truth 30
II On The Resurrection of our Lord 35
Introduction 37
Outline 37
Summary 38
Text and Translation 39
The Conquest of Death and the Uprooting of Sheol 40
The Suffering Lord Mounting on the Cross to Visit the Dead 40
The Victory of the Smitten Redeemer 44
The Suffering of Ezekiel, the Type of Our Lord 46
Our Lord's Carrying of the Iniquity of All Peoples 50
The Iniquity of the World and the Sending of the Son 52

The Fighting of the Great Saviour and the Raising up of the Superb Image 54
Samson, the Type of the One Who Crushed Sheol 56
The Deliverance of the Son to Death and the Return of the Captivity 58
The Supplications on the Great Day of the Resurrection 60
Bibliography of Works Cited 67
(a) Syriac authors 67
(b) Modern literature 67
Index of Names and Themes 69
Index of Biblical References 71

LIST OF ABREVIATIONS

Bedjan	P. Bedjan, *Homiliae Selectae Mar-Jacobi Sarugensis* (see BIBLIOGRAPHY)
CSCO	Corpus Scriptorum Christianorum Orientalium
OCP	*Orientalia Christiana Periodica*
OrSyr	*L'Orient Syrien*
PO	Patrologia Orientalis

I Homily on the Great Sunday of the Resurrection

INTRODUCTION

INFORMATION ON THIS HOMILY	
Homily Title:	Homily of the Great Sunday of the Resurrection
Source of Text:	*Homiliae selectae Mar-Jacobi Sarugensis* edited by Paul Bedjan (Paris-Leipzig 1905, 2nd ed. Piscataway: Gorgias Press, 2006), vol. 2, pp. 611–623. [Homily 54]
Lines:	252

OUTLINE

The initial prayer in the homily is for the grace to proclaim the resurrection of the Lord that reconciled heaven and earth which were at enmity, and has made all rejoice. The great events of this reconciliation are the slaughter of death, the uprooting of Sheol and the exchange of the 'Garments of the dead' with the 'Garments of glory' in the 'New creation' of resurrection.

It was on the day of resurrection, Christ, the Lion's Whelp (Gen 49:9), crouched over death in order to destroy it and release the prey, the wearied generations of the past. The 'Slaughtered King' uprooted the walls of Sheol and forced out a passage for the captives of death. Life and light began to flow into the regions of death and set up milestones to avoid errors. The Risen Lord, as the Gardener, set the banner of life in the regions of death and Sheol. In fact the tomb of the Bridegroom turned out to be a bridal chamber, a source of consolations and good tidings to the disciples, the sons of Light (9–10).

The vast contrast between the Friday of sufferings and the day of resurrection proclaims the effects of the new creation for the world. The death of the Son stripped off the old order and by his resurrection Life began to reign over mortals. The 'Friends of the Bridegroom' entered the tomb that was vacated by the risen Lord and found the linen clothes, the garment of the dead, left behind. In order to demonstrate the totality of his resurrection our Lord left behind his clothes. Thus our Lord left behind the 'garment of the dead,' the 'sorrowful veil of the dead,' in the abode of Sheol and clothed himself in the garments of glory from the house of the Father. The garment left behind is a sign of the conquest of death and an object of fright for death as well as sign of his resurrection to his disciples (51–212).

The disciples perceived the revealed things as they found the borrowed garments set aside, and believed that he had clothed himself in glory and manly power. As they were confirmed in the resurrection from its effects, they too became clothed in power to become advocates of the Truth. They saw how birth pangs struck Sheol and it gave birth to Life. The story of Life resounded its voice into the apostolic group and the proclamation of the resurrection freed people from error (233–252).

SUMMARY

Supplication for Grace to Speak of the Lord's Victory (1–8)
The Sunday of Resurrection: The Day of Light, Life and Renewal (9–50)
The New Creation and Life in the Resurrection (51–82)
The False Accusers and the Rejectors of the Truth (83–108)
Sons of Light, the True Witnesses of the Resurrection (109–124)
Mary Magdalene's Visit to the Tomb of the Lord (125–142)
Simon and John, Holiness and Virginity, Running to the Tomb (143–168)
The Exchange of 'the Garments of the Dead' for 'the Garments of Glory' (169–186)
The Linen Clothes, a Sign to the Disciples and an Object of Fright for Death (187–212)
The Victorious Resurrection of the Mighty One (213–232)
The Believing Disciples as the Advocates of the Truth (233–252)

TEXT AND TRANSLATION

SUPPLICATION FOR THE GRACE TO SPEAK OF THE LORD'S VICTORY

On the great day of yours, in which the whole creation rejoices,
allow me to speak abundantly about your resurrection.
On the feast that gladdened both the angels and the disciples
make me also joyful by your gift to sing about you.
O Valiant One who ascended brilliant from within the tomb;
Let me speak about you, concerning your victory filled with wonder.
On your great feast heaven is glad and earth exults
because in you heaven and earth, that were at enmity, were reconciled.

THE SUNDAY OF RESURRECTION: THE DAY OF LIGHT, LIFE AND RENEWAL

This is the day in which the generations that were worn out were renewed
and in the resurrection they came into existence after they had fallen.[1]
It is the first day in which the creation took beginning[2]
and behold, again from it life began to be transmitted.
On this day[3] the world began to be established
and now behold, on it again it began to be renewed.

---

[1] Cf. Alwan, *Création*, I 130, IV 210; Bedjan III, p. 155, *7–8*; p. 161, *10*; Rilliet, *Turgome*, V 6.

[2] The establishment of Eden on the third day of creation is a prominent factor in the Syriac understanding. Resurrection too came about on the third day. It was on the month of Nisan the world was created (cf. T. Jansma, "L'Hexameron de Jacques de Saroug," p. 22); so also on the third day the resurrection became a great Nisan, cf. Bedjan III, p. 55, *1–9*.

[3] 'This Day': According to Ephrem Paradise was planted on the third day of the creation, cf. Ephrem, *Comm. Genesis* II.5; *HNat* 26:6; T. Kronholm, *Motifs from Genesis,* p. 67 (n. 72). By the Resurrection on the third day our Lord renewed and re-established as well as gave new life to the world (cf. Bedjan III p. 88, *3ff*).

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On this day the Lion's whelp crouched over death Gen 49:9
and torn it into pieces in its den and brought out the prey gathered by it.
On this day Light has shone forth amidst darkness
and the resurrection stood holding the beginning of the new world.
Today Life began to tread under foot the region of death
and set up mile-stones on the fearful road so that it should not fail again.
This is the feast in which the walls of Sheol were uprooted;
because the slaughtered King entered into it *[Sheol]* and subjugated it and forced a passage through them *[the walls of Sheol]*.[4]
Today is the first (of days) in which the First-Born rose up from among the dead
so that the race of His mother might be raised up into the land of His Father.
On this day the crucifiers who guarded the tomb were ashamed,
because the Mighty-One rose up and the bars of Sheol[5] did not withstand in His presence.
This is the day that carries all good tidings
so that it should console the sorrowful disciples who were mourning.
On this feast the disciples left behind their hiding places.
Then the perturbed (disciples) seized by exultation made haste to the tomb, the bridal chamber.

[4] Cf. Narsai, *PO* 40, pp. 158/159 (lines 365–366).

[5] The particular Syriac usage *mūklē da-šyol* (bars of Sheol), according to S. P. Brock, is probably due to Tatianic alteration in Diatessaron at Matt. 16:18 with reference to Ps 107:16 providing a clear allusion to Christ's descent into Sheol. Cf. S. P. Brock, "Some Aspects of Greek Words in Syriac," in *Syriac Perspectives*, ch. IV, pp. 95–98; R. Murray, *Symbols of Church and Kingdom,* pp. 228–236, 324–329; "The Rock and the House on the Rock," pp. 341ff., 356ff. With particular reference to Jacob of Serugh (cf. Bedjan, I 476), the bars of Sheol are none other than Death and Satan, cf. S. P. Brock, *Syriac Perspectives* (ch. IV), p. 96.

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Today the lambs which were scattered have gathered together,
because the Shepherd has risen up and the wolves fled and the herdsmen gathered themselves.
On this day (there was) mourning for the band of Caiaphas,
and exultation for the company of Simon, which had been sorrowful.
On this day the heart of the women disciples became joyful
because they saw as a Gardener the One who makes everything grow[6] (risen) from the sepulcre — John 20:15[7]
Today the banner of life has been set up in the place of death
and the clamour of watchers and the apostles was heard on it.
Today the ranks trampled Sheol, which was broken through
and its walls fell, and the way for the groups came into being.
On this day let us ask death, where is your sting? — 1 Cor 15:55
Or, where is the victory of Sheol which has been conquered? — Hos 13:14 John 18:13, 24
On this feast the head of the apostolic group is exalted
because they *[the Apostles]* saw the slaughtered Teacher raised up as He promised.
Today the Scribes armed themselves with calumny
because the Valiant One rose up and they falsely accused Him (saying), "He is stolen away." — Matt 28:13
On this day the company of Annas put on mourning,
and consolation entered the beloved company of John.
On this day let teaching stand up with confidence,
because He is the head and fulfilment of preaching.

[6] Another manuscript has 'Lord of all'.

[7] The name 'Gardener' here brings in typological associations between Gen 3:8 and John 20:15.

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THE NEW CREATION AND LIFE IN THE RESURRECTION

The resurrection of the Son is a new creation[8] to the whole world,
and the world is new on account of it *[the resurrection]* and hence it *[the world]* is beyond sufferings.
From His resurrection life reigned over mortals,
and we have truly stripped off the old order by His death.
The Mighty One rose up and He made us, those who were thrown down, rise up with Him.
He descended alone, but with many He ascended from the tomb. Eph 4:8
The day before yesterday Scribes were mocking at Him [saying], "Save Yourself,"
and today the watchers are kissing His tomb which He has left and gone out. Matt 27:40
Yesterday the Dead One was lying concealed and silent in the habitation of Sheol
but today He is alive and gives life to the dead and raises all to life.
The day before yesterday, lance, gall and vinegar and crucifixion,
but today glory and clamour of the watchers with praise.
The day before yesterday the Only-Begotten placed His soul in the hands of His Father
but today He assumed it *[the soul]* for He has authority as He commands all. Luke 23:46
Yesterday He had mounted the wood of crucifixion,
but today there is strength, resurrection of the dead and power.
The day before yesterday Simon repeatedly renounced (saying) that he does not know Him
but today he runs to see His tomb because He was raised up.

[8] Cf. Alwan, *Création*, IV 445–446.

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The Friday of the sufferings prepared ambushes for the apostolic group;
but on Sunday, a new vision and cheerfulness.
Yesterday the King was held in sleep in Sheol,
but today He woke up and stood like a man who has shaken off his wine. Ps 78:65
The other day there were sufferings and sorrow for the women disciples
but today exultation because they were seeing Him as the Gardener.[9] John 20:15
On the sorrowful Sabbath that Free-Born was among the dead,
but on Sunday He was escorted about by the companies of watchers.
Friday scattered the apostolic group in desolation,
but today has given joy to, and gathered together the company of the disciples.
Yesterday the apostles were lying in concealment,
but today they went out to see the resurrection with wonder.
The other day (they had) to flee, to be scattered, and to hide themselves,
but today to run, to be gathered together and to bring the tidings.

THE FALSE ACCUSERS AND THE REJECTORS OF THE TRUTH

The guards who guarded the tomb of the Lion's Whelp were ashamed, Gen 49:9
because He had roared in the region of the dead and its foundations trembled.
The priests are despicable in as much as they accused falsely the truth about the story of the Son,
and neither did they believe in Him that He is the Son of God when He rose up.
If they were diligent to seek out the truth,

[9] 'Gardener in Eden': cf. Bedjan, II 608,18–609,14; see also above line 36 and the note there.

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once He had risen, how did they accuse Him iniquitously?
Why did they give money to the guards to say that He was stolen away,
and that (fact) which happened, they did hide, lest it should be spoken of?
The guards shouted, "His disciples came and stole Him." Matt 28:18
but (the fact that) the angels came down, why was this (matter) suppressed[10] like the other?
And if they did not believe the apostles who were true,
about the angels who visited His tomb, why were they doubtful?
Why was a bribe offered to the guards,
and they were ordered not to reveal what had happened?
They are deceitful and calumny is found in them,
and all of them stand against the truth in perversion.
They rejected the Son falsely along the whole course of His activity
because they were against Him (both) before He suffered and after He was risen.
They were saying to Him, "Save yourself and we shall believe in you," Matt 27:42
but when they heard that He was alive, they played false and rejected, failing to believe (Him). Matt 27:40
"If you are the Son of God, descend from the Cross,"[11]
the fact that He rose up from the tomb is greater (than the other), but still they hate Him.
They bound the Son and carried Him and placed Him in the house of the departed;
but the Mighty One rose up and broke the gates of Sheol.

[10] Lit., 'stolen.'
[11] Lit., 'tree.'

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ᠲᠡᠭᠡ ᠬᠤᠭᠤᠷᠭᠠ ᠪᠠᠭᠴᠠᠭᠠᠨ ᠴᠠᠭ ᠠᠷᠠ ᠳᠡᠭᠡᠭᠡᠨ᠄
ᠮᠣᠩᠭᠣᠯ ᠬᠡᠮᠵᠢᠭᠡᠳ ᠬᠣᠭ ᠠᠭᠠᠷ ᠤᠨ ᠰᠤᠭᠤᠯᠠ᠃
ᠪᠠᠯ ᠬᠡᠭᠴᠢᠨᠡ ᠬᠠᠩᠭᠠᠨᠠ ᠮᠣᠨ ᠤᠯᠠᠨ ᠪᠢᠴᠢᠵᠤ᠄
ᠬᠣᠭᠣᠰᠤ ᠭᠠᠰᠤᠭᠤᠯᠠᠨ ᠳᠤ ᠮᠠᠨᠳᠠᠵᠤ ᠪᠠᠢᠨ᠃ 95
ᠪᠠᠭᠤᠯ ᠴᠢᠭᠯᠡ ᠳᠤᠮᠳᠠ ᠪᠠᠭᠠᠴᠤᠯᠤᠭᠰᠠᠨ ᠪᠠᠢᠨ᠃
ᠦᠭᠡᠯᠡ ᠡᠴᠡ ᠭᠠᠷᠴᠤ ᠪᠠᠭᠠᠰᠤ ᠬᠣᠭᠣᠷᠣᠨᠳᠤ᠃
ᠮᠣᠩᠭᠣᠯ ᠤᠯᠤᠰ ᠤᠨ ᠲᠡᠮᠳᠡᠭ ᠬᠣᠭᠣᠷᠣᠨᠳᠤ᠃ 616
ᠬᠣᠭᠣᠰᠤ ᠬᠤᠭᠤᠷᠭᠠ ᠠᠷᠪᠠᠨ ᠬᠤᠶᠠᠷ ᠪᠠᠭᠠᠴᠤᠯᠤᠭᠰᠠᠨ᠃
ᠪᠠᠭᠴᠠᠭᠠᠨ ᠳᠡᠭᠡᠭᠡ ᠪᠠᠢᠭᠤᠯᠤᠭᠴᠢ ᠪᠠᠢᠨ᠃ 100
ᠠᠷᠪᠠᠨ ᠳᠡᠭᠡᠭᠡ ᠳᠡ ᠪᠠᠰᠠ ᠲᠡᠮᠳᠡᠭ ᠲᠠᠢ᠄
ᠪᠠᠭᠠᠴᠤᠯᠤᠭᠰᠠᠨ ᠪᠠᠰᠤ ᠪᠠᠢᠵᠤ ᠪᠣᠯᠣᠭᠰᠠᠨ ᠤᠯᠤᠰ᠃
ᠠ ᠳᠠᠭᠤ ᠠᠯᠳᠠ ᠳᠡᠭᠡᠭᠡ ᠪᠠᠢᠭᠤᠯᠤᠭᠴᠢ ᠲᠠ ᠳᠤ᠄
ᠠᠪᠴᠠ ᠤᠭᠰᠠ ᠪᠠ ᠪᠣᠯ ᠳᠡ ᠬᠠᠨᠠ ᠪᠣᠯᠵᠤ ᠳᠡᠭᠡ᠃
ᠬᠠᠨᠠᠭᠠᠨ ᠬᠠᠨᠠ ᠪᠣᠭᠣᠳᠠᠨ ᠳᠤ ᠬᠣᠷᠢᠭᠯᠠᠭᠰᠠᠨ᠄ 105
ᠠᠮᠳ ᠮᠣᠩᠭᠣᠯ ᠤᠨ ᠠᠽᠠᠮ ᠪᠠᠭᠠᠴᠤᠯᠤᠭᠰᠠᠨ᠃

They had rolled in a big stone in front of Him out of their hatred,
but a watcher stood there, rolled it away and overturned it and reproved them.

SONS OF LIGHT, THE TRUE WITNESSES OF THE RESURRECTION

From the reading let us learn the story of the Son of God;
and let us despise the infidels who crucified Him, seeing how much they accused Him falsely.
There are true witnesses for His resurrection and it is proper for them
to speak about His resurrection with great wonder.
Let the radiant sons of Light come with their discourses.
Let the apostles of truth speak of His story as they perceived it.
Let the voices of the sons of thunder come abundantly Mark 3:17
and impart the story of the Son to the earth with their trumpets.
As they have seen let them narrate to us how He rose up,
because it is fair for them to tell the truth for they are aware of it.
From John let the Church hear about the resurrection
of the Chief Shepherd who gathered His sheep that were scattered.
Today let that disciple swift in running speak;
because he beheld His resurrection, let him narrate it just as he saw it.
From a reading of him we shall grasp the order of the truths,
and how they came to pass, let him tell of them, in their various manners.

MARY MAGDALENE'S VISIT TO THE TOMB OF THE LORD

On the Sunday, while still dark, Mary went out,

ᠪᠠᠭᠠ ᠵᠠᠯᠠᠭᠠ ᠪᠡᠶᠡ ᠪᠠᠭᠠᠴᠤᠯᠠᠨ ᠳᠤ ᠰᠠᠯᠠᠭᠠᠨ:
ᠠᠮᠤᠷ ᠪᠡᠯᠢᠭ ᠮᠠᠨᠠᠢ ᠰᠡᠴᠡᠭᠡᠨ ᠭᠠᠵᠠᠷ ᠤᠨ᠋ ᠠᠭᠤᠷ᠎ᠠ᠃
ᠳᠤ ᠵᠠᠮᠤᠨ ᠪᠠᠭᠴᠠ ᠲᠠᠨ ᠴᠢ ᠬᠡᠯᠡᠭᠡᠢ:
ᠭᠠᠵᠠᠷᠳᠠᠨ᠎ᠠ ᠠᠷᠪᠠᠳᠤᠭᠠᠷ ᠵᠠᠭᠤᠯᠭᠠ ᠪᠡᠷ ᠪᠠᠶᠢᠨ᠎ᠠჰ 110
ᠪᠠᠢᠭᠤᠯᠤᠭᠰᠠᠨ ᠤᠯᠤᠰ ᠤᠨ ᠨᠡᠷᠡ ᠶᠡᠬᠡ ᠭᠠᠵᠠᠷ ᠲᠤ᠋ ᠪᠠᠢᠨ᠎ᠠ:
ᠨᠢᠭᠡᠨᠳᠡ ᠪᠤᠶᠤ ᠲᠠᠨ ᠤ ᠪᠠᠭᠴᠠ ᠪᠠᠢᠬᠤ ᠪᠠᠢᠵᠤ ᠤᠭᠤ᠃
ᠲᠠᠨ ᠤ ᠨᠡᠷᠡ ᠶᠡᠬᠡ ᠪᠠᠢᠵᠤ ᠪᠠᠢᠨ᠎ᠠ:
ᠪᠠᠭᠴᠠ ᠪᠤᠶᠤ ᠲᠠᠨ ᠤ ᠪᠠᠭᠴᠠ ᠪᠠᠢᠬᠤ ᠪᠠᠢᠵᠤ ᠤᠭᠤ᠃
ᠲᠠᠨ ᠤ ᠨᠡᠷᠡ ᠶᠡᠬᠡ ᠪᠠᠢᠵᠤ ᠪᠠᠢᠨ᠎ᠠ: 115
ᠪᠠᠭᠴᠠ ᠪᠤᠶᠤ ᠲᠠᠨ ᠤ ᠪᠠᠭᠴᠠ ᠪᠠᠢᠬᠤ ᠪᠠᠢᠵᠤ ᠤᠭᠤ᠃
ᠲᠠᠨ ᠤ ᠨᠡᠷᠡ ᠶᠡᠬᠡ ᠪᠠᠢᠵᠤ ᠪᠠᠢᠨ᠎ᠠ: 617
ᠪᠠᠭᠴᠠ ᠪᠤᠶᠤ ᠲᠠᠨ ᠤ ᠪᠠᠭᠴᠠ ᠪᠠᠢᠬᠤ ᠪᠠᠢᠵᠤ ᠤᠭᠤ᠃
ᠲᠠᠨ ᠤ ᠨᠡᠷᠡ ᠶᠡᠬᠡ ᠪᠠᠢᠵᠤ ᠪᠠᠢᠨ᠎ᠠ:
ᠪᠠᠭᠴᠠ ᠪᠤᠶᠤ ᠲᠠᠨ ᠤ ᠪᠠᠭᠴᠠ ᠪᠠᠢᠬᠤ ᠪᠠᠢᠵᠤ ᠤᠭᠤ᠃ 120
ᠲᠠᠨ ᠤ ᠨᠡᠷᠡ ᠶᠡᠬᠡ ᠪᠠᠢᠵᠤ ᠪᠠᠢᠨ᠎ᠠ:
ᠪᠠᠭᠴᠠ ᠪᠤᠶᠤ ᠲᠠᠨ ᠤ ᠪᠠᠭᠴᠠ ᠪᠠᠢᠬᠤ ᠪᠠᠢᠵᠤ ᠤᠭᠤ᠃
ᠲᠠᠨ ᠤ ᠨᠡᠷᠡ ᠶᠡᠬᠡ ᠪᠠᠢᠵᠤ ᠪᠠᠢᠨ᠎ᠠ:
ᠪᠠᠭᠴᠠ ᠪᠤᠶᠤ ᠲᠠᠨ ᠤ ᠪᠠᠭᠴᠠ ᠪᠠᠢᠬᠤ ᠪᠠᠢᠵᠤ ᠤᠭᠤ᠃
ᠲᠠᠨ ᠤ ᠨᠡᠷᠡ ᠶᠡᠬᠡ ᠪᠠᠢᠵᠤ ᠪᠠᠢᠨ᠎ᠠ: 125

and saw the tomb, with the stone removed and its door opened.
And she hurried and came to John and Simon
and with sadness announced what she had seen.
"They have carried away my Lord and I do not know where they have placed Him; John 20:2,13
He is not in the tomb, and who has stolen Him, I am not aware of."
The Mighty One rose from the tomb with great power;
and Mary thought that people had stolen Him as though He were weak.
O blessed woman, who is able to steal away Light
or conceal the great Ocean and not be uncovered?
Who was concealing the Sun in his lap and people do not see Him,[12]
or confines all the brilliance in the palm of his hands secretly?
Who was able to carry the Flame in his bosom,
and change it to a place in concealment and is not unmasked?
Nobody has stolen the Mighty One of the ages, do not be afraid.
He broke His bonds and conquered death and rose up from the tomb.
"They have carried away my Lord and I do not know where they have placed Him."
The disciples heard and hurried to see where they have taken (Him). John 20:2,13

SIMON AND JOHN, HOLINESS AND VIRGINITY, RUNNING TO THE TOMB

Simon went out on the road of the tomb with John,
and the beloved young (disciple) overtook the old one full of splendour.
The disciples ran to seek the Great One among the dead,

[12] Cf. Rilliet, *Turgome*, VI 24.

ཨཱཏཱ ཀཱཡཱ ཝཱཙཱཡཱ ཙིཏྟེན ཡཾ ཨཱཧཉྙཏི།
ཏཱཡཱ ཏཱཡཱ ཧི ཨཱཏཱ ཨཱཏཱ ཀཱཡཱ ཝཱཙཱཡ ཙིཏྟེན།
ཨཱཏཱ ཀཱཡཱ ཝཱཙཱཡཱ ཙིཏྟེན ཡཾ ཡཾ ཀཱཡཀམྨཾ ཀརོཏི།
ཀལྱཱཎཾ ཝཱ པཱཔཀཾ ཝཱ ཏསྶ ཏསྶ ཏཱཡཱ ཏཱཡཱ ཧི ཨཱཏཱ

but they were not aware of the fact that He had risen valiantly.
Swift turbulence took hold of them on account of their trembling,
for they reckoned the Mighty One to be stolen away as they had been told.
John ran overtaking Simon and reached the tomb: John 20:4
the young virgin (surpassing) that holy head of the disciples.
Holiness and virginity have taken up running,
but the swift wings of virginity were first.
The undefiled flew swiftly and overtook
but he *[the undefiled]* did not enter until the one full of sanctity came.
John arrived at the door of the tomb of the Bridegroom, the King,
but he did not enter until the perfect Simon came.
He was looking for the one who was carrying the keys of the treasury to come,
so that he should first open and enter as the steward.
John stood like a wise man but did not enter,
so that the due order of proclamation might not be confused.
He waited for the head of the disciples to come, who had been left behind by him,
so that he, the first, should see and give witness to his resurrection.
Simon Peter [Kepha], head of the foundations, came and entered before Matt 16:18; John 1:42; Mark 12:10
him, so that he should be placed as the first upon the building of the apostolic tradition.
The young one in spirit had kept the order for the honourable elder
so that he should become the first, as the foundation for the proclamation.
Then Simon came and reached the tomb and entered first
and then entered John too following Simon.

ᠥᠭᠡᠭᠡᠮᠦᠢ ᠪᠣᠯᠤᠭᠰᠠᠨ ᠪᠠᠢᠬᠤ ᠪᠣᠯᠪᠠᠴᠤ᠃
ᠮᠥᠨᠬᠡ ᠪᠣᠯᠤᠭᠰᠠᠨ ᠤᠨ ᠲᠡᠮᠳᠡᠭ ᠲᠡᠢᠮᠦ ᠪᠠᠢᠬᠤ ᠪᠣᠯᠪᠠᠴᠤ᠃
ᠬᠠᠪᠴᠠᠭᠤᠷ ᠬᠤᠶᠠᠷ ᠬᠥᠪᠦᠭᠡᠨ ᠲᠡᠮᠳᠡᠭ ᠲᠡᠢᠮᠦ ᠪᠠᠢᠬᠤ ᠪᠣᠯᠪᠠᠴᠤ᠃
ᠲᠡᠭᠡᠪᠡᠴᠦ ᠲᠡᠭᠡᠷᠡᠭᠡᠨ ᠤ ᠲᠡᠮᠳᠡᠭ ᠲᠡᠢᠮᠦ ᠪᠠᠢᠬᠤ ᠪᠣᠯᠪᠠᠴᠤ᠃
ᠲᠡᠭᠡᠪᠡᠴᠦ ᠲᠡᠭᠡᠷᠡᠭᠡᠨ ᠤ ᠲᠡᠮᠳᠡᠭ ᠲᠡᠢᠮᠦ ᠪᠠᠢᠬᠤ ᠪᠣᠯᠪᠠᠴᠤ᠃ 150
ᠲᠡᠭᠡᠪᠡᠴᠦ ᠲᠡᠭᠡᠷᠡᠭᠡᠨ ᠤ ᠲᠡᠮᠳᠡᠭ ᠲᠡᠢᠮᠦ ᠪᠠᠢᠬᠤ ᠪᠣᠯᠪᠠᠴᠤ᠃

THE EXCHANGE OF 'THE GARMENTS OF THE DEAD' FOR 'THE GARMENTS OF GLORY'

The glorious friends of the bridegroom entered where the Bridegroom slept.
They saw the couch of His sleep, which was vacant because He had left it behind and gone out.
The Lord of the marriage feast had been raised valiantly,
and when they sought Him they did not see Him on His couch.
They saw the linen clothes placed in the tomb,
because they were not needed to be worn after the Resurrection.
He was clothed with the glory of the Resurrection from within the tomb
and He left behind Him the garments of the dead as well as their trappings.
In the new world, no one arises with his clothes;
He has something else to put on, for which he is worthy.
There are garments of glory for the Resurrection, which are kept for it
and from them is provided to the one who attains to it to put on.
The garments of the earth remain on the earth, on the dust,
and the body clothes itself in glory and rises up from perdition.
Great is the glory of the garments of the children of Resurrection;
they are clothed neither in linen nor in wool after the Resurrection.
Our Lord left behind His clothes in the tomb when He came out
in order to demonstrate the totality of His resurrection in the due order to those who are worthy of it.

ܫܒܩ ܠܗ ܚܨܝܢܐ ܠܐܡܐ ܒܒܘܟ ܫܡܐ ܟܠ ܐܝܟ ܐܝܐ:
ܐܟܙܐ ܒܗ ܐܠܗ ܫܪ ܒܚܨܝܐ ܒܚܨܝ ܟܠ ܐܝ ܐܝ ܐ 170
ܐܠܐ ܡܢ ܐܝܐ ܟܠ ܐܙ ܫܟܠ ܠܝܛܢܐ:
ܐܦ ܟܡ ܟܠ ܠ ܫܪܐ ܐ ܐܝ ܟܠ ܐܚܐ ܐ
ܫܪ ܙܐ ܟ ܚ ܢ ܐ ܐܝ ܚ ܟ ܢ ܐ:
ܘܠ ܫ ܫ ܐܝ ܙ ܐ ܒ ܟ ܐ ܐ ܐ
ܚ ܐ ܟ ܐ ܐ ܐ ܒ ܐ ܐ ܐ ܐ ܐ 175
ܙ ܐ ܚ ܐ ܐ ܐ ܐ ܐ

THE LINEN CLOTHES, A SIGN TO THE DISCIPLES AND AN OBJECT OF FRIGHT FOR DEATH

The disciples entered and saw the linen clothes as they had been placed,
which He had left when He went out alive from the tomb.
The Sleeping One woke up and rose up from the sleep in which He had been encompassed,
and He shed off from himself the garments of the dead in the abode of Sheol.
He rose up gently, laid aside the linen clothes in which He was wrapped,
and He clothed himself with the garments of glory from the house of His Father and went out.
They saw the linen clothes and the headband that was on His head, John 20:7
which was rolled and placed, not with the linen clothes but apart.
As from sleep the Valiant One shook himself without dismay
and quietly He had loosened His face which was girded round.
He removed the sorrowful veil of the dead with which He was wrapped,
and He rolled up the headband and set it aside where He had slept.
He folded up the headband and set it apart as He was going out,
so that He might show that He was not terrified by destruction.
His sleep fled and He uncovered His face that was covered up
and He placed His clothes in the region of the dead in which He was reclining.
He was not agitated when He was going out of the darkness,
because His linen clothes too He folded up quietly and left them.
He constituted it as an object of fright for death in the garments that He left,

ܟܕ ܐܚܕܝܢ ܐ ܡܢ ܡܠܟܐ ܒ ܫܡܫܝ ܘܐ:
ܘܡܟ ܐܢ ܣܠ ܐܩܡ ܡ ܟܠ ܫܬܐ:
ܐܝܟܝ ܘܡܠ ܐ ܡ ܡ ܡܐ ܘܙܐ ܘܐ ܠ:
ܐܘܩ ܡܐ ܟܬܩܐ ܘܫܬܐ ܟܬܐ ܘܡܠ ❊ 190
ܡ ܣܠܐ ܡ ܡ ܠܐ ܘܡܟ ܘܐ:
ܐܣܐ ܘܫܐ ܟ ܡ ܟܠ ܐܟ ܐ ܟܡ ܘܐ ܐܩܡ ❊
ܡ ܐ ܠܐ ܐܩܬ ܘ ܐ ܘܙܡ ܐ:
ܘܙܡ ܘܐ ܐ ܡ ܠ ܟ ܣܐ ܐ ❊
ܘܙܡ ܘܐ ܐ ܡ ܠ ܟ ܣ: 621
ܘܣܐ ܘܐ ܘܠ ܐ ܐ ܘ ܐ ❊ 200
ܩ ܐ ܡ ܐ ܐ ܐ ܘ ܡ ܐ ܘ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ❊
ܐ ܡ ܐ ܐ ܐ ܐ ❊
ܠ ܐ ❊
ܘ ❊
ܐ ❊ 205

so that on seeing them it *[death]* might tremble at the Resurrection.[13]
The nail of life He fixed in Sheol and went out from it,
so that its *[Sheol's]* gates[14] might be shaken everyday at its fall.
In the middle of the tomb He left His clothes and went out and departed;
so that all who should come and see might believe that He had risen.
He left His garments so that they might be a sign for His disciples
that He was raised up and had conquered death and risen up from the tomb.

THE VICTORIOUS RESURRECTION OF THE MIGHTY ONE

He left behind in the tomb the infirmity which entered with Him
and clothed manly strength in the rising up as a result of the Resurrection.
The burden of sufferings He set aside from Him together with the linen clothes,
and without corruption He rose up from the tomb in great power.
He stripped off the wounds and the stripes on His back with which He was clothed,
and the borrowed garments which Joseph[15] gave Him when He entered.
He gave rest to the pains which He carried on Golgotha,
Because the wearied one had slept, and taken rest and was woken up with manly power.

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[13] Narsai, *PO* 40, pp. 150/151 (lines 235–239).

[14] 'gates of Sheol,' cf. S. P. Brock, *Syriac Perspectives,* No. IV *mukla* p. 95. See also the note given to line 26, above.

[15] This reference might be to Joseph of Arimathea, cf. Matt 27:59; Mark 15:46; Luke 23:53; John 19:40.

ܘܒ ܡܢ ܠܐ ܐܡܪ ܠܝ ܫܡܥ܀
ܗܠܐ ܡܬܐ ܒܥܠ ܕܐ ܒܥܠܐ ܫܒܩ ܗܢܐ׃
ܘܐܡܪ ܐܟܪ ܐܬܝ ܫܠܝܡ ܠܐ ܫܩܠܠܐ܀
ܗܪܟ ܥܒܕ ܐܒܐ ܠܟ ܫܒܩ ܒܪ ܚܢ׃
210 ܘܫܠܚ ܐܠܐ ܡܢ ܒܪ ܘܐܡܪ ܠܟ܀
ܐܒܫ ܣܟܬܐ ܐܠܬ ܐܠܗ ܐܡܪ ܠܐ׃
ܘܐܡܪ ܠܟ ܪܘܚ ܠܥܠ ܡܢ ܥܒܕ ܀
ܚܡܐ ܒܥܠ ܟܣܦܐ ܘܟܠ ܒܪ׃
ܟܝܕܢܐ ܠܟ ܕܡܥܠ ܐܡܪ ܫܡܥ܀
215 ܫܐܢ ܘܫܩ ܡܐ ܐܢܐ ܗܢ ܠܐ׃
ܐܘܠ ܣܟܠ ܡܐ ܥܒܕ ܚܣܠ ܐܟ܀
ܟܟ ܗܬܐܠ ܘܫܒ ܘܟܠ ܐܢ׃
ܘܫܢܐ ܟܬܒ ܟܐ ܫܐܡ ܒ ܟܠ ܐܢ܀
ܐܫܢ ܗܢ ܒܐ ܐܟ ܟܟܐ׃
220 ܐܢܐ ܗܐܫ ܘ ܠܠ ܟܝܕܢ 622

He set aside from Him the great burden of the crucifixion,
sufferings, and pains and the wounds and rose up as the Mighty One.
He took away from himself the mantle of the dead that had entered with Him
and rolled it up and placed it so that it might remain there in the tomb.
He removed from His face the spittle and mocking together with the headband,
and He cast off from himself sufferings and dishonour and rose up victorious.
The Father visited Him and gave Him (His) hand in the darkness. Acts 2:27,31; 13:35; Ps 16:10
Then He did not leave Him to see corruption in the abode of Sheol.
He slept from the sufferings, and left the weariness of crucifixion,
and He had taken rest in the sleep and woke up suddenly with manly might in the Resurrection.
His face was uncovered which had been covered as if (He were) weak
and like a mighty man He trampled death under foot there in its place.

THE BELIEVING DISCIPLES AS THE ADVOCATES OF THE TRUTH

The disciples saw that the Slaughtered One was not there in the tomb
and they believed that He had risen, and they became confirmed in the things revealed.
They saw the covering of borrowed garments placed aside by Him,
and they had perceived that He had clothed himself in glory and manly power.
They saw the resurrection and they became confirmed on account of its effects;
and they clothed themselves in power so that they might become mouth-pieces for His proclamation.

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ܟܬܒ ܡܫܬܐ ܫܐܬ ܫܚܬܐ ܘܡܡ ܡܫܡܐ۞
ܚܠܐ ܐܘܐ ܡܢܐ ܟܠܐ ܘܫܬܐ ܘܟܟ ܟܡܐ:
ܫܒܪ ܗܡܕ ܘܐܡ ܐܫܐ ܟܐ ܟܬܒܐ۞
ܟܠ ܡܝ ܐܫܐ ܫܘܡܐ ܙܘܗ ܡܝ ܫܡܒܘ: 225
ܫܐ ܡܢܐ ܫܬܐ ܘܙܒܐ ܘܡ ܐܡܐ:
ܫܐ ܡܢܐ ܫܬܐ ܘܙܒܐ ܘܡ ܐܡܐ۞
ܫܐ ܐܟ ܡܘܐ ܟܐ ܐܒܐ ܟܫ ܫܡܫܐ:
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ܘܡ ܡܝ ܫܬܐ ܫܘܩ ܐܐ ܒܪܟܫܐ: 230
ܐܫ ܐܘܐ ܚܫܐ ܐܒ ܟܡܡܐ ܟܝܙܐ۞
ܟܠ ܐܘܐ ܐܩܡ ܚܡܫܬ ܐܘ ܐܡ ܘܡܫܐ:
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ܫܐ ܐܡܡܐ ܘܬܐ ܡܐ ܡܐ ܐܡ ܫܡܐ: 235
ܘܐܟܫ ܐܘ ܘܟܡ ܫܡܐ ܟܝܙܐ۞
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They saw that the region of death had been trodden under foot at the Resurrection of the dead.
Then they returned to become witnesses in the world about the Resurrection.
They saw that birthpangs had struck Sheol and it gave birth to Life
and they accepted upon themselves to become advocates of the Truth to the new world.
They returned from the tomb with confidence to their companions
while the proclamation about His victory was resounding within them.
The lambs spoke about the Shepherd together with their brethren
(saying), "He has risen up with power"; let us have no fear of the robbers.
Consolation rose up among the disciples and it made them joyful,
because they were confirmed in the Resurrection of the Slaughtered Master.
The story of Life imparted its voice into the apostolic group.
The tidings of death were put out by the Resurrection that was proclaimed.
The Resurrection of the Son set the peoples free from error.
Blessed is the Slaughtered One who gave us life through His crucifixion.[16]

End of the homily on the Resurrection of our Lord.

[16] Vaticanus Syr. 117 has:
Blessed be the Slaughtered One who gave us life by His magnificent death.
Then we shall rise with Him in great glory; Praise be to Him.
British Library, Add. 12165 has:
Son of God who killed death and made Adam live
let your peace reign in your church; Blessed be your resurrection.

ܫܪ ܘܠܠܐ̈ ܐ̈ ܟܐ ܐ̈ ܘܐ̈ ܕܡ ܒ̈ ܫ̈ ܒ̈ ܐ̈ ܫ̈ ܒ̈ ܐ̈ ܫ̈ ܒ̈ ܐ

II On The Resurrection of our Lord

INTRODUCTION

INFORMATION ON THIS HOMILY	
Homily Title:	Homily on the Resurrection of the Lord Homily of the Great Sunday of the Resurrection
Source of Text:	*Homiliae selectae Mar-Jacobi Sarugensis* edited by Paul Bedjan (Paris-Leipzig 1905, 2nd ed. Piscataway: Gorgias Press, 2006), vol. 2, pp. 624–635. [Homily 55]
Lines:	238

OUTLINE

Through biblical types and various images this verse homily demonstrates the reason of the suffering and death of Christ. His suffering was to carry away the immense debt of the world. In his death he repaid the debt and uprooted the fortifications of Sheol, the house of darkness, in order to release the worn out prisoners (5–12). The smitten Saviour mounted on the Cross as a conveyance to visit the dead in their abodes. In truth he died to show that his redemption too is true. His death demonstrates that he too had a body. Since he was corporeal he did lie down in Sheol through death. But he deceived death and despoiled Sheol and came out victorious as the Lord (13–64).

Jonah and Ezekiel are types of our Lord's redemptive suffering, death and resurrection. As depicted by Jonah, after three days Christ conquered the region of death and drew out Adam, the superb image that was sunk in the bottom of Sheol. Ezekiel carried the iniquity of the children of Jacob, the house of Judah, and laid himself down on his side at the rate of a day for a year. Thus he depicted the mystery of his Lord who carried the iniquity of the whole world on his Cross to repay the debt by the sleep of death. The prophet carried the iniquity of a single nation only and that too he had to divide up on both of his sides, yet without really achieving any final atonement for his people. But our Lord carried the immense iniquity of all nations on one of his sides. The omniscient Father weighed down the iniquity of the whole world and the death of his Son, and ordered him three days in Sheol. Instead of a feeble prophet the Father sent his mighty Son

who killed iniquity, bound sin, and trod upon death while ascending from perdition (65–138).

The great Saviour and King entered into the battle and fought with perdition like an athlete in his death. Like a merchant he brought new life to the whole world from the land of death. As a swimmer he descended to the abyss of the dead to raise up the superb image that was corrupt. The great King in his battle on Golgotha became smitten and fell down, but he redeemed with power (139–166). Samson slept in order to be bound and mocked at. But when he woke up he shattered his bonds and destroyed the region and came out victorious. He was only a type of our Lord who entered Sheol in order to uproot it and come out victorious from darkness. The merciful Father delivered his Son to death. The Son slept in the vast region of the dead, visited Sheol and uprooted the Daughter of Darkness in order to open a Way for humanity. He effected consolation to Adam and Eve by his visit and made them return to the house of the Kingdom (167–200). The homily concludes with a prayer for the union of the shepherds in the one Shepherd, avoiding all disputes and quarrels, and beseeching peace and communion in the Church (201–238).

SUMMARY

The Conquest of Death and the Uprooting of Sheol (1–12)
The Suffering Lord Mounting on the Cross to Visit the Dead (13–38)
The Victory of the Smitten Redeemer (39–64)
The Suffering of Ezekiel, the Type of Our Lord (65–98)
Our Lord's Carrying of the Iniquity of All Peoples (99–122)
The Iniquity of the World and the Sending of the Son (123–138)
The Fighting of the Great Saviour and the Raising up of the Superb Image (139–166)
Samson, the Type of the One Who Crushed Sheol (167–182)
The Deliverance of the Son to Death and the Return of the Captivity (183–200)
The Supplications on the Great Day of the Resurrection (201–238)

TEXT AND TRANSLATION

THE CONQUEST OF DEATH AND THE UPROOTING OF SHEOL

The resurrection of the Son has again been stirred up
that it might be spoken by me.
Again, my Lord, give me the voice that attains to the
preaching of you.
O Great Sea, pour out into me the homily of your
kindness
and give me the word that I may proclaim your story
prudently.
You skilfully conquered the region of death when it
had confined you
because through weakness you uprooted Sheol[1] which
was closed up.
From the place of sufferings your voice looked forth
in a mighty way,
and caused alarm to the powers of darkness that were
flourishing.
The resurrection uprooted the great fortification that
was inhabited,
and released from it the prisoners who were wasting
away in the house of darkness.
The slaughtered King had risen with power from the
tomb
and perdition succumbed, and it did not stand before
Him when He was coming out.

THE SUFFERING LORD MOUNTING ON THE CROSS TO VISIT THE DEAD

The Mighty One slumbered, slept on the Cross and
death subdued Him
but He woke up, bound it in Sheol and again de-
parted.
After three days His sleep fled and He rose up as the
Mighty One

[1] Cf. Aphrahat, *Dem* XXI 9, Ananias and brothers in furnace—Jesus in the place of darkness; Aphrahat, *Dem* XXII 4–5.

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624 ܡܫܚܐ ܐܡܪ ܠܐ ܕܥܒܝܢ ܘܠܐ ܟܠ ܡ: 1
ܠܐ ܡܢ ܐܚ ܟܠ ܡܠܐ ܘܫܠܐ ܚܙܝܐ ܠܗ ܘ
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but the sufferings swallowed Him up, therefore, He remained upon His bed.
On the Cross He became wearied as He was suffering pains for us
and by that weariness He was swallowed up in the sleep of death.
The Cross mixed for Him the wine of pains and He carried the burden
and He slumbered in death but upright in His valour He awoke.
He alone endured sufferings on behalf of many;
until death He toiled so that He might redeem and it did not vex Him.
A great struggle fell upon Him and He was struck by the captors,
but He withstood with fortitude and suffered afflictions until He slept.
And when He had reclined for three days, then He gave rest to His burden.
The wearied One woke up uncorrupted by wounds.
He had mounted the Cross in order to visit the dead in their abodes.
He snatched His conveyance *[the Cross]* and made it enter and set it in Sheol.
The subtlety of the sufferings carried Him with a great vehemence.
Then in the region of death He was sealed up for three days.
And while in His sleep He touched destruction and reached its limit.
He woke up in the Resurrection and came again with great power.
In truth He died to show that His redemption too is true
and rose up with power lest His strength should be neglected.
He allowed the body to lie down in Sheol and to forget its sufferings.
so that through His death the world might learn that He too was corporeal.

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ܗ ܟܫܦ ܘܐ ܚܕ ܡܫܩܐ ܒ ܐܢ ܗܘ ܠܐ ܐܡܪ ܟܠ:
ܒܐ ܚܕ ܠܐ ܐܡܪ ܠܐ ܒ ܐܢ ܗܘ ܠܐ ܐܡܪ ܟܠ ܀
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If he had not died who would have been convinced
that He had clothed himself in a body?
Through His death He showed that truly He was from
among us.

THE VICTORY OF THE SMITTEN REDEEMER

The Mighty One was struck and the sufferings made
Him sleep on Golgotha
and for three days the sleep overcame Him on ac-
count of the wounds.
And having laid aside His burden of pains in Sheol,
He rose up and despoiled the luxuriating (Sheol) and
went out from it.
He deceived death and was there three days in its
dwelling place;
and when He had laid waste all its treasures, He left it
and went out.
He had been wearied by the scourgings which He re-
ceived from the judge,
and He entered and had taken rest in the abode of the
dead and pulled it down and came out.
While He was redeeming the captives He was smitten
by the persecutors,
and He reached death but did not become too weak
for redeeming.
The sharpened sword met Him on Golgotha — Ezek 21
and it made Him sleep heavily by its blow.
Death mixed for Him the cup to drink in the crucifix-
ion.
He drank it to show that even in death He cannot be
powerless.
For two days the Mighty One rested among the dead
but on the third day He conquered the region and
went out of it.
Like Jonah, son of the Hebrews,[2] He dived down into — Matt 12:40
the whirlpool.

[2] Cf. Jonah 1:17; Narsai, *PO* 40, pp. 150/151 (lines 223–232).

626 ܟܠܗ ܠܐ ܫܡܥ ܡܢ ܡܢܐ ܐܢܐ ܒܚܟܡ ܩܠܝ:
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40 ܡܬܬܐ ܐܟܐ ܒܪܐ ܒܪܐ ܡܢ ܫܬܐ:
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50 ܕܟܫܢܐ ܐܒܕܐ ܐܢܐ ܫܡܥܝܐ:
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55 ܒܒ ܐ ܒ ܒ ܡ ܐ ܒ ܒ ܐ:

He explored it in two (days) and arose from it on the third day.
He descended and drew out Adam who had sunk down into the depth of Sheol.
The superb image came out from corruption with its Lord.
On Golgotha the great Saviour was smitten by the lance, John 19:34
and He failed in strength on the Cross, but at the resurrection He conquered corruption.
Ambushes surrounded Him to snatch away the captives from Him
and He was dragged away but He did not leave it *[the captivity]* without redemption.
In three days He subdued His wounds so that they might be healed,
and with victory the Redeemer returned from the place of sufferings.

THE SUFFERING OF EZEKIEL, THE TYPE OF OUR LORD

Ezekiel carried the vast iniquity of the children of Jacob Ezek 4:4[3]
a day for a year he suffered as a symbol lying down on his side.
The sin of his people bound him with suffering on his bed
and upon one of his sides he was laying prostrate in his house and he did not turn round.
He carried the iniquity of the house of Judah as he was commanded;
and from that burden the son of captivity suffered and laid himself down on his side.
The prophet had depicted the mystery of his Lord by the suffering that came to him,
then He carried the iniquity of the world and slept among the dead.

[3] Rilliet, *Turgome*, III 25.

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The disordered sins of all peoples He carried on His Cross;
and He reclined to repay the debt of the world by the sleep of death.
The iniquity of the nation, although it was a single and small one,
upon his two sides did the prophet divide and then he carried it.
Our Redeemer, however, carried valiantly the vast iniquity
of all nations in His passion on one of His sides.
The prophet suffered in a symbolic manner that bound him on account of the Saviour[4]
and he was embittered at the suffering which brought him to his bed.
For three hundred and ninety[a] and forty days[b] iniquity trod him under foot
and he was not able to turn himself from that burden.
The sins of his people weighed down upon him since he carried them.
They *[the sins]* bound and made him sink down in such a way that he was not able to stand up.
Sin weighed down upon Ezekiel and it subdued him
and he was unable to turn round during those days.
Iniquity made him sink down with the weight that was filled with sufferings
and as in a tomb he was laid in his house and he did not move.
Upon one of his sides he died in the sleep to kill the iniquity
and though he had suffered much he was not able to make atonement for his people.
Sins cast him down upon his bed and he became dead,
and his household buried him as he was a terror to its inhabitants.

[a]Ezek 4:5
[b]Ezek 4:6

[4] Another manuscript has 'redemption.'

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The prophet was silent, though he received sufferings
yet he did not complain,
however he expected that the Resurrection would
come and he would be consoled.
The days came to an end by that number, that is, a day for a year Ezek 4:5
and Ezekiel rose up from his bed which was full of
sufferings.
He was relieved from the iniquity of his people which
he had carried
and without burden the prophet stood up from the
midst of sufferings.

OUR LORD'S CARRYING OF THE INIQUITY OF ALL PEOPLES

The Resurrection of our Lord is glorious, both magnificent and full of wonder
because He trod upon death as upon sleep and rose
up victorious.
He carried the iniquity of the world and slept like
Ezekiel;
He died to sin and rose up from the tomb without
corruption.
All debts of all peoples everywhere,
the Mighty One carried and remained on the Cross
but He did not become weak.
The whole iniquity of the whole world in every place,
He carried in His death and was not corrupted when
He rose up.
The sins of the peoples took flesh in Him and He
immolated them.
Iniquity died in Him and He rose up with power but
iniquity did not rise up.
He had carried the burden of debts and became wearied as Ezekiel.
Then He had been sealed up for three days as He carried them.
The Mighty One carried the iniquity of the earth
which was greater than mountains,
and the sufferings dragged Him along but He did not
lay it aside until He had brought it to an end.

ﺍﻟﻠﻪ ﻫﻮ ﺍﻟﺬﻱ ﻳﻘﻮﻱ ﻭﻳﻌﺰﻱ ﺍﻟﻰ ﺍﻟﻨﻬﺎﻳﺔ ﻫﻮ:
ﺍﻟﻤﺘﻌﺎﻝ ﻫﻮ ﻭﺣﺪﻩ ﺍﻟﻤﺴﺘﺤﻖ ﻟﻠﺤﻤﺪ ﻫﻮ:
ﺍﻟﺬﻱ ﺍﻟﻴﻪ ﺍﻟﺠﻤﻴﻊ ﻳﺮﺟﻌﻮﻥ ﻟﻄﻠﺐ ﺍﻟﻤﺴﺎﻋﺪﺓ: 95
ﻭﻫﻢ ﻳﺨﺎﻓﻮﻥ ﻣﻦ ﺍﻟﻤﻮﺕ ﻭﻳﺤﺒﻮﻥ ﺍﻟﺤﻴﺎﺓ:
ﺍﻟﺬﻱ ﻳﺤﺐ ﺍﻟﻌﺪﻝ ﻭﻳﻜﺮﻩ ﺍﻟﻈﻠﻢ ﻫﻮ:
ﻭﻟﻴﺲ ﻫﻨﺎﻙ ﻣﻦ ﻫﻮ ﺍﻗﻮﻯ ﻣﻨﻪ ﻓﻲ ﺍﻟﻘﻮﺓ:
ﻭﻳﺨﺎﻑ ﺍﻟﻠﻪ ﻭﻳﺤﺘﺮﻣﻪ ﻭﻳﺨﺸﺎﻩ ﻫﻮ:
ﻭﻳﻌﺮﻑ ﺍﻟﻠﻪ ﻭﻳﺤﺒﻪ ﻭﻳﺘﺒﻌﻪ ﻫﻮ: 100 629
ﻭﻳﺤﺐ ﺍﻟﻠﻪ ﺍﻟﻨﺎﺱ ﻭﻳﺤﺒﻬﻢ ﻭﻳﺮﺣﻤﻬﻢ ﻫﻮ:
ﻭﻳﺤﺐ ﺍﻟﺼﻠﺎﺓ ﻭﻳﺤﺎﻓﻆ ﻋﻠﻴﻬﺎ ﻫﻮ:
ﻭﻳﺤﺐ ﺍﻟﺼﺪﻕ ﻭﻳﺤﺎﻓﻆ ﻋﻠﻴﻪ ﻭﻳﺤﺐ ﺍﻟﻌﺪﻝ:
ﻭﻳﺤﺐ ﺍﻟﺤﻖ ﻭﻳﺤﺎﻓﻆ ﻋﻠﻴﻪ ﻫﻮ:
ﻭﻳﺤﺐ ﺍﻟﺤﻖ ﻭﻳﺤﺎﻓﻆ ﻋﻠﻴﻪ ﻭﻳﺤﺐ ﺍﻟﻌﺪﻝ: 105
ﻭﻳﺤﺎﻓﻆ ﻋﻠﻴﻪ ﻭﻟﻴﺲ ﻫﻨﺎﻙ ﺷﻲﺀ ﻳﻤﻨﻊ ﻫﻮ:
ﺍﻟﺬﻱ ﻳﺤﺐ ﺍﻟﺤﻖ ﻭﻳﺤﺎﻓﻆ ﻋﻠﻴﻪ ﻭﻟﻴﺲ ﺍﻟﻰ:
ﻭﻳﺤﺐ ﺍﻟﺤﻖ ﻭﻳﺤﺎﻓﻆ ﻋﻠﻴﻪ ﻭﻫﻮ ﻟﻴﺲ ﻟﻪ ﺷﺮﻳﻚ:
ﻭﻫﻮ ﻭﺣﺪﻩ ﺍﻟﺬﻱ ﻳﺴﺘﺤﻖ ﺍﻟﻌﺒﺎﺩﺓ ﻭﻫﻮ ﺍﻟﻠﻪ: 110
ﻭﻳﺨﻠﻖ ﺍﻟﺨﻠﻖ ﻭﻫﻮ ﻳﺤﺐ ﺍﻟﻌﺪﻝ ﻭﻳﺨﺎﻓﻪ ﻭﻳﺤﺘﺮﻣﻪ ﻭﻫﻮ ﺍﻟﻠﻪ ﻭﺣﺪﻩ:

The Father ordained for Him three days to remain in Sheol
so that in their number the iniquity of the world should be consumed.
The Omniscient One weighed the sins of the world and the death of His Son;
and set a limit that by how much duration they would be destroyed.
For all generations, the Redeemer died for three days;
and the iniquity of all He carried off by His death and set them free.
He bound sin and fastened it with nails and died as well as put it to death.
By His death He killed it and He himself rose up but He left it in Sheol.
He had carried the sins and delivered His body to be pierced through
and by His wounds He battered them until they were done away with.

THE INIQUITY OF THE WORLD AND THE SENDING OF THE SON

The Father saw that the iniquity of the world had grown strong
and the feeble humanity[5] was not able to carry its burden.
He did not send anyone of the prophets to take away his *[humanity's]* iniquity,
for if he *[the prophet]* carried it, it would have subdued him and he would not have risen up.
His Son, the Valiant One, was able and He carried the heavy burden
and without corruption He rose up and made those who were cast down rise up.
The prophet carried a portion of the iniquity of that single nation.

[5] Lit., 'man.'

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ᠦᠭᠡᠰᠦᠭᠡᠢ ᠪᠠᠭᠠ ᠪᠤᠳᠤᠯᠠ ᠨᠠᠭᠤᠳᠤᠮ ᠤᠯᠠᠨ ᠪᠤᠯᠠᠭ᠃
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ᠣᠷᠣᠰᠢᠪᠤᠯᠠᠭᠴᠢ ᠳᠠᠮᠵᠢᠭᠰᠠᠨ ᠳᠠᠭᠠᠯᠠᠭᠴᠢ ᠪᠤᠯᠤᠭᠰᠠᠨ ᠪᠠᠢᠵᠠ᠃
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ᠬᠤᠭᠤᠴᠠᠭᠠ ᠪᠤᠯᠤᠭᠰᠠᠨ ᠪᠠᠢᠵᠠ ᠪᠤᠢ᠃
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ᠬᠣᠭᠣᠷᠣᠨᠳᠤ ᠬᠤᠭᠤᠴᠠᠭᠠ ᠪᠤᠯᠤᠭᠰᠠᠨ ᠪᠠᠢᠵᠠ᠃ 120
ᠬᠣᠭᠣᠷᠣᠨᠳᠤ ᠬᠤᠭᠤᠴᠠᠭᠠ ᠪᠤᠯᠤᠭᠰᠠᠨ ᠪᠠᠢᠵᠠ᠃

Three hundred and ninety days it pressed on him, on a single side of his. Ezek 4:5
And if he had carried the entire iniquity of all nations
after how many years would he have been able to rise up, if (at all) he were to rise up !
The might of Jesus was able to take away the iniquity
of the whole world: He would die with it three days only.
And while being incorrupt, the Mighty One rose up from the place of sufferings,
and the iniquity which He carried did not rise up before Him when He came out.
He killed iniquity, bound sin and trod upon death;
and without corruption He ascended victorious from perdition.

THE FIGHTING OF THE GREAT SAVIOUR AND THE RAISING UP OF THE SUPERB IMAGE

The Merchant went to the land of death which was dreadful
and He brought from it new life for the whole world.
The great Saviour stood firm in the fight for many,
and He closed up the breaches of the whole world that had been overthrown.
The Athlete in His death held a fight with perdition
and corruption was not able to take hold of Him when He was fighting.
The Swimmer descended to the abyss of the dead and raised from it
the superb image which was corrupted while He was indeed not corrupted.
A troublesome battle fell upon the King on Golgotha;
and He was smitten and fell down but He redeemed and returned with success.
When He fought He carried the iniquity of the whole world;
and because of that burden of sufferings which He carried He was silent.
The resurrection undid that buffeting of the crucifixion,

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as well as all the sufferings that the King endured while He was redeeming.
He forgot the pains and sufferings and the wounds.
He left behind the sufferings and rose up victorious in glory.
He ascended from the slaughter and might cleaved to Him.
He returned from desolation and mounted upon strength and great power.
He brought about triumph in weakness which was full of sufferings
and by His wounds He brought back the captivity that had been led off.
Our King was made to recline on the couch of pains but He subjugated the region
and in sickness He encountered the battle and became victorious in it.
He carried the sin of the earth and slept among the departed,
and when He had slaughtered it on the third day He rose up victorious.
By His death He conquered the might of the war-like,
and when smitten He brought about redemption with great power.
The Mighty One slept in weariness of sufferings which met Him,
and when He laid them aside He woke up and became triumphant having suffered so much.

SAMSON, THE TYPE OF THE ONE WHO CRUSHED SHEOL

His Resurrection entered stirring up Sheol which had been calm
and the stirring made to quake its high doors which were strong.
Who has seen the Slaughtered One who crushed the high fortifications
and the One, dead and buried, brought about victory among thousands?
The embalmed One who had entered the region of death in weakness

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ܫܟ ܡ ܒܠ ܐܦܠ ܟ ܟܝܢ: 155
ܐܦ ܒ ܢ ܫܐ ܐܦܬ ܬ ܡܠ ܐ ܢ܀
ܟܒ ܢ ܡ ܫ ܒ ܫ ܐ ܐ ܡ:
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then set commotion among its forces which were many.
In sleep they bound Samson[6] and he slept so that they might mock him; Judg 16:20–30
but when he woke up he shattered his bonds and destroyed them.
When he was asleep and bound, again they supposed that his power was brought to an end
but when he woke up he achieved victory by destroying them.
The Nazirite by means of the foxes burned the haystacks of her who had bound him
and our Lord by His own power uprooted Sheol which had subdued Him.[7] Judg 15:4,5
With the gates of the walled (city) which was closed against him, Samson mocked (them),
and he laughed at the guards and the bars because they did not hold him Judg 15:14; 16:3,29–30
The mighty one, by the gates that he pulled down, depicted the symbol of his Lord
who shattered the bars of Sheol and came out of the darkness.[8]

THE DELIVERANCE OF THE SON TO DEATH AND THE RETURN OF THE CAPTIVITY

They made fast a big stone in front of Him when they shut Him up
but the watcher overturned it, and He came forth and departed in great power.
He slept in the great place of the dead and they shut the door against Him
but He woke up, uprooted the daughter of darkness and came out from there.

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[6] Cf. Bedjan V, pp. 331–355 (Homily on Samson, ET in Holy Transfiguration Monastery, *The True Vine* 3,3 (1992), pp. 51–70).

[7] *HAzym* 4:2

[8] The riddle of Samson (Judg 14:14) is a type of Christ's victory over death; cf. Bedjan V, pp. 337, *7* – 339, *8*; Narsai, *PO* 40, pp. 160/161 (lines 381–382).

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He placed His soul in the hands of His Father and He received it,
for He was not led by force to die when they held Him.
The will of the Father gave Him up to death on behalf of many
and it was pleasing to Him that He was brought low on account of all.
He knelt down for the sacrifice so that the world might rise from the fall.
He died for us and He became alive so that He might raise us up with Him when He was rising up.
He visited us in Sheol to deliver us from perdition.
He became the way for us and drew us along and went out of darkness.
He subdued by His resurrection the regions that were fearful,
and made to return the captives of all peoples who had been led away.
He made His light shine in the great place of the dead that was filled with the dead,
and by His resurrection He made those who were mournful rejoice.
He effected consolation for Eve and Adam because He visited them
and by His resurrection He made them return to the house of the kingdom.

THE SUPPLICATIONS ON THE GREAT DAY OF THE RESURRECTION

On your great day gladden your Church, O Son of God
and sign her children who are placed in your possession with the Cross of Light.
May peace reign among the ranks of the priests.
May her feasts multiply in your noble slaying which is observed by her.
May the pastors and their chief pastors be reconciled in her,
and let the staff of your Cross be a guard to their flocks.

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May the wolves that attempt her destruction be choked by her,
and by your crucifixion may she drive them away from her sheepfolds.
May she *[the Church]* be secure from disputes of wicked labourers
and work daily with the master-builders of the faith.
May your feast be a day which removes all controversies;
and from this time onward may peace reign in your assemblies.
Let the quarrel of the shepherds come to an end so that they may not be in turmoil,
and may all the rational sheep dwell in fertile meadows.
You are the one Shepherd; may they be one (group) as shepherds in you
and from the single stream of your side may all sheep be given to drink. John 19:34
Keep her chief-pastors lest they would be divided against their brethren.
But in your love may they tend your flocks diligently.
May your feast open the door to peace so that it may control the earth
and curb from it quarrels of kings and rulers.
May your day be a shield that keeps off all evils,
and by it, may the orderings of the world be kept from chastisement.
May your resurrection bring peace to your Church from your Father
and may great peace rise before her and may she be sheltered in it.
Keep in harmony the shepherds and their chief shepherds
and equally the innocent flocks with their assemblies.
Keep your covenant from railings that surround it;
and may the choirs in the assemblies stand firm in splendour.
May the great road of communion rejoice on your day,

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ܐܪܥܨܩܠܗ ܐܢܫ ܕܐ ܒܟܐ ܕܐ ܒܛܠܗ:
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ܐܦܟܘܬ ܟܬܘܒ ܠܐ ܐܒܪܗ ܒܐܦܘܬܗ: 210
ܘܐܒܐ ܓܒܪ ܫܐܠ ܒܐܚܪ ܟܠ ܫܬܘܬ:
ܐܦܐ ܟܬܒ ܫܟܝܚ ܨܚܩ ܒܢܝ ܐܢܫ ܟܬܒ:
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ܠܐ ܐܢܫ ܐܒܐ ܒܛܠ ܐܢܫ ܟܬܒ: 225
ܐܒܐ ܐܢܫ ܐܒܐ ܒܛܠ ܐܢܫ ܟܬܒ: 635
ܐܒܐ ܐܢܫ ܐܒܐ ܒܛܠ ܐܢܫ ܟܬܒ:
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ܐܒܐ ܐܢܫ ܐܒܐ ܒܛܠ ܐܢܫ ܟܬܒ:

since you are guarding peace for men with their wives.
May the mothers together with their offsprings be glad in you
and to the barren (ones) grant the petitions of their supplications.
Support the aged and give to the infants upbringing.
Have pity on the sinners and for the righteous keep the deposit (of faith).
Pour out your gift upon the rich and the poor,
Full is your treasure house, grant the petitions of all ranks.
On your great day grant the petitions to the petitioners.
Blessed is your resurrection which has made the gloomy earth joyful.

The end of the homily on the Resurrection.

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ܐܟܬܡܬܐ ܐ ܟܠܟܐ ܘܩ̈ܥܘܩܬ̈ܡ ܀
ܟܘܬܐ ܫܘܡ ܐܟܬܒ̈ܐ ܐ ܐ̈ܘܨܐ:
ܫ ܣܟ̈ܬܐ ܐܟܘ̈ܬܐ ܟ̈ ܟ̈ܡܟܐ ܀
ܐ̈ܥ̈ ܣܐ̈ܟܡ ܟ ܟ̈ܡ̈ܬܐ ܡܟ ܫܘܥܬܐ:
ܐܠ ܗ ܟܡ ܟ̈ܡ ܟܘ̈ܐ ܟ̈ ܟ̈ ܐ̈ ܟܠܟܐ ܀
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ܟ̈ ܢ̈ܘ ܙ̈ ̈ ̈

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INDEX OF NAMES AND THEMES

I = Homily on the Great Sunday of the Resurrection
II= Homily on the Resurrection of our Lord

Adam,
II: 67, 199
Annas,
I: 47
ashamed,
I: 25, 83
atonement,
II: 90
birthpangs,
I: 241
Bridegroom,
I 155, 169
burden,
I: 215, 221
II: 19, 25, 41, 70, 82, 98, 109, 124, 127, 150
Caiaphas,
I: 33
calumny,
I: 45, 97
captivity,
II: 70, 158
chastisement,
II: 222
cheerfulness,
I 70
communion,
II 229
confidence,
I: 49, 243
consolation,
I: 48, 247
II: 199
corruption,
I: 216, 228
II: 58, 60, 102, 128, 138, 144
darkness,
I: 17, 203, 227
II: 8, 10, 182, 186, 194
death,
I: 15, 19, 37, 41, 54, 140, 205, 212, 232, 239, 250
II: 5, 13, 18, 20, 22, 30, 36, 38, 43, 48, 51, 52, 74, 100, 106, 115, 118, 119, 120, 137, 139, 143, 163, 171, 189
destruction,
I: 200
II: 31, 207
dishonour,
I: 226
error,
I: 251
Eve,
II: 199
exultation,
I: 30, 34, 74
Ezekiel,
II: 65, 85, 96, 101, 109
Gardener,

I: 36, 74
glory,
I: 62, 175, 179, 182, 183, 192, 236
II: 154
Golgotha,
I: 219
II: 39, 49, 59, 147
holiness,
I: 151
iniquity,
II: 65, 69, 72, 75, 77, 81, 87, 89, 97, 101, 105, 108, 111, 114, 118, 123, 125, 129, 131, 134, 136, 137, 149
Jacob,
II: 65
Jesus,
II: 133
John,
I: 48, 119, 127, 143, 149, 155, 159, 168
Jonah,
II: 55
Joseph,
I: 218
joy,
I: 88
Judah,
II: 69
Life,
I: 12, 19, 37, 53, 60, 207, 241, 249, 252
II: 140
love,
II: 218
mocking,
I: 57, 225
mourning,
I: 28, 33, 47
peace,
II: 203, 212, 219, 223, 224, 230
perdition,
I: 182
II: 12, 138, 143, 193
power,
I: 66, 216, 220, 236, 238, 246
II: 11, 32, 34, 52, 108, 156, 164, 175, 178, 184
redemption,
II: 33, 62, 164
sadness,
I: 128
Sheol,
I: 21, 26, 39, 42, 59, 71, 106, 190, 207, 228, 241
II: 6, 14, 28, 35, 41, 57, 113, 120, 167, 178, 182, 193
Simon,
I: 34, 67, 127, 143, 149, 156, 163, 167, 168
sorrow,
I: 73, 75
splendour,
I: 144
II: 228
suffering,
I: 52, 69, 73, 215, 222, 226, 229
II: 7, 16, 17, 21, 29, 35, 39, 64, 67, 71, 80, 87, 93, 96, 99, 112, 135, 150, 152, 153, 154, 157, 165
truth,
I: 85, 87, 98, 114, 118, 123, 242
II: 33
victory,
I: 6, 42, 244
II: 64, 170, 176
virginity,
I: 151, 152
weakness,
II: 6, 157, 171
wonder,
I: 6, 80, 112
II: 99

INDEX OF BIBLICAL REFERENCES

Gen
- 49:9 I: 15, 83

Judg
- 15:4 II: 178
- 15:14 II: 180
- 16:20–30 II: 173

Ps
- 16:10 I: 227
- 78:65 I: 72

Ezek
- 4:4 II: 65
- 4:5 II: 81, 95, 130
- 4:6 II: 81
- 21 II: 49

Hos
- 13:14 I: 42

Matt
- 12:40 II: 55
- 16:18 I: 163
- 27:40 I: 58
- 27:42 I: 101
- 28:13 I: 46
- 28:18 I: 91

Mark
- 3:17 I: 115
- 12:10 I: 163

Luke
- 23:46 I: 64

John
- 1:42 I: 163
- 18:13 I: 42
- 18:24 I: 42
- 19:34 II: 59, 216
- 20:2 I: 129, 142
- 20:4 I: 149
- 20:7 I: 193
- 20:15 I: 36, 74

Acts
- 2:27 I: 227
- 2:31 I: 227
- 13:35 I: 227

1 Cor
- 15:55 I: 41

Eph
- 4:8 I: 56